



VOL. XV. NO. 12.

JULY 15, 1911.

50 cents a year.

Published Monthly, at St. Michael's, Fort Totten, P. O., N. Dakota.
ENTERED AS SECOND CLASS MATTER AT THE POST-OFFICE AT FORT TOTTEN, N. DAK.

WOCEKIYE ITANKAN OKICIYUZE ON WOCANTE SICA.

Woiowoyake de Rev. William D. Hickey, St. Joseph's Church Dayton, Ohio etanhan kin oyake.

Omaka kin de tipiwakan unkitawapi etanhan wanji ta qa on wocantesica. Tohan Catholic hecapi kin hena tapi kta ikiyena eca wocon hena owasin icupi cinpi ecee; qa nakun titakuye itehan wanji ta esta, te kte kin icunhan wowakan wocon hena icu ke api naronpi eca wocante sice kin hohanke rein wicakiyutokan ecee. Qa tapi esta ohakam tipi wakan en awicaupi qa acewicakiyapi, qa hehan makoce wakan en ewicahnakapi kin he wokicanpte tanka, qa ohnihde wayajopi qa wicakicopi kte kin akipe wankapi. Unkan de wanji te qon dena owasin wanica, wowakan wocon wanica, tipiwakan en aupi sni, qa wicarapi kin yuwakanpi sni. Tuwe de icantesin unyanpi kta uncinpi on unkeyapi sni tuka de on wowakta yuhapi waste heon hepa. Hekta wehan koska wan wikoške wan kici sinasapa wan en ipi qa kiciyuzapi cinpi. Om wohdaka eciyatanhan koska kin wocekiye ohna tanyan wanspe sni, hecen koska kin tohan okihi eca sinasapa en ye kinhan wowahokonkiye qu kta keya. Ihanranna ehan (Protestant) wicašta wan en ipi qa kiciyuzapi, hecen sinasapa okiyakapi wicaši. Hecen koska qon wowahokonkiya naron hi sni. Decen kiciyuzapi kin on sakim wocekiye etanhan erpewicayapi, qa sinasapa

wanjina, Archbishop heceena asniwicaya okihi. Sica kiciyuzapi, wocekiye etanhan ihdutokanpi qa Wakantanka owicakiye sni ihdoyapi cinpi.

Decen kiciyuzapi kin on wocekiye etanhan erpewicayapi esta, iye icicagapi. Qa iye erpeiciyapi kin winyan kin Wakantanka tayaco kin en ta. Qa kakija esta woiyopeye kin etanhan naron wacin sni. Siceca wan tonpi, iyecana hunku kin wanna te kinica, he econhan tuwe sinasapa kicoi. Hecen wocekiye etanhan erpeyapi qon kiciyuške kta inarni ya. Tuka ehan i sni ecen winyan qon ta; hecen nakun tipiwakan ekta aupi qa wicarapi makoce en wanke kta ko sinasapa wicawicakicida sni, qa he sinasapa ehantanhan toka hecetu, qa takuwicaye kin onsiwicada esta he karnige sni. Tuka winyan kin he iye ohna ihdarnige qa ohna ta. Tuktektan winyan qa koska witkotkoke kin inarni taku econpi on wocekiye kin etankan kiciyuzapi ecee. Qa hececa yuke kta hecinhan winyan kin de oyerandapi kta he?

ST. PETER.

Peter, he itokam Simon eciyapi, qa he Jonas, Bethsaida, Galilee etanhan kin, cinca, qa Andrew cinca qa he Wanikiya en ali, qa wancahnana caje tokeca qu, qa Peter eya caston. Miniowanca Tiberias eciyapi en Jesus nonpin hewicakiya: "Mihakam upo! kinkan wicašta wicaduzapi cicagapi kta." Nonpin ho ahdustanpi qa ihakam yapi. Hetanhan Jesus wastedake kin ohinni

kipazo. Peter wata tawa kin he tanhan oyate tanka wahokonwicakiya, qa iye. he inyan qa he akan tipiwakan tawa kin kicage kta qa wakanšica tatiyopa kin kape kte sni keya, iwahoya. Itancan unkitawapi kin Jairus cunwintku ta tuka kiniye kte kin ehan kici en i; He Thabor en yutocapi, qa Gethsemani magan toka kakije qonhan kici en on. Qa marpiya tiyopa iyurdoke kin iwahoya. Qa iye on wowacinye yuke kta on wocekiye eya, qa iye hunkawanjiwicaye kin wicayuwasa ke si. Woekicitu yuhe kin ohakam Peter en yamni ihdutantin qa tarcaska tawa kin wokicicu si. Peter waonspekiyapi kin wicisam wowacinye, induhukuyapi, wowaštada, qa womniheca Jesus ayuhe kin on okitanin. Onmanpi kin wicitokam ihdutantin, qa heya: "Wanikiya wicašta cinca Wakantanka nion kin he Niye," eya.

TOKAHEYA WOPIDA ECON KIN.

Omaka 1493 wetu kin Columbus makoce iyeya qa Barcelona en wicaštayatapi kin okiya kta ki he wokiksuye wopida anpetu tokaheya Columbus wicašta kin he wowacinye yuha. "Wakantanka marpiya qa maka teca kin on wahošiye waon kta e makaga," wicarca hehan heya, qa tukte en iyewaye cin omakiyaka. Qa wowacinye kin de on maka kin iyuta qa miniowanca kin tokiyotanin sni, tuka opta icimani.

Columbus taja iwankam censususbeca wiyokihena kin kawan-

kan hduze qa wata oihunni kin en hdihunni unkan Palos nina cante iyapa. Mazardarda owasin kardapi. Puzata hdicu hehan tipiwakan iyotan tanka kin en i kin om en i qa oyate kin owasin en ai hehan wopida eyapi, wapiya oicimani econ kin heon.

Columbus Barcelona en itancan yunka i kin ekta inarniya. Magaokata wi kin etu. Columbus otonwe kin en ki qa woekiye yuhe kin on mazardarda owasin kardapi qa oyate kin šašapi. Ferdinand qa Isabella wicitokam inajin hehan tokenken oicimani yuhe kin ohdag šipi. Ecen ohdaka qa Dakota awiaki kin owasin ohomni najinpi, zitkana ocaje qa waskuyeca ocaje aki.

Wokokipeya wohdake qa ihunniye kin hecehnana candowankiyapi ko sase han qa wicaštayatapi qa winyanyatapi, wicašta okinihan qa oyate ko owasin marpiyata wicotawacin owasin hduzapi, wicašta tuwena hecer woyake sni iyecer woyake kin heon.

Isabella winyanyatapi tipi wakan tawa kin hetu e dowanpi; kin de ahiyayapi: "O Wakantanka, unniyatanpi, Itancan kin he Niye unniyactaninpi; maka owasin ohoindapi, Ateyapi owihanke wanice kin." Te Deum ahiyayapi qa wicoie de ehan aipi, "Wakan, Wakan, Wakan, Itancan Wakantanka niwakan, marpiya qa maka kin nitowitan ojuna."

Oyate kin ataya wocekiye awacinyan woawacin yuhapi Columbus toni kin he anpetu eceena wowiyuškin tanka yuha naceca, makoce teca kin on wopida anpetu.

ŚINASAPA WOCEKIYE TAEYANPAHA.

REV. JEROME HUNT. O. S. B.
PUBLISHER and PROPRIETOR.

FORT TOTTEN. NORTH DAKOTA.

JULY 15, 1911.

OWANCAYA WOTANIN.

BISHOP O'REILLY EUROPE
EKTA IYAYA.

Rt. Rev. Bishop O'Reilly, Fargo N. D. okaśpe wawanhdake kin rtanihan mniowanca akasapatahan iyaya. Rome en i kte qa (Pope) Śinasapa Ateyapi kin wanyake kte. Anpetu wakan śakpe, śahdogan ecen on kta kecin.

PŚA ON HIYETE BOPŚON.

Waśicusapa wan Thomas Coston eciyapi, waniyetu 45, hinyete bopśon. Owowapi kaga tipi wan kahinta yanka qa pśa unkanhinyete bopśon.

WICAĤCA WAN MINI SIHA
IYUTAPI YAMNI EN OTA.

Hot Springs, S. D. June 17.—James Kerr rtayen wakpana en mini sihaiyutapi yamni en miniŋa. Kerr taśunka kici, tancanpi kin haranna kin de iyewicayapi.

WICAŚTA WAN HUĤNAGAPI.

Aberdeen, S. D. June 16, Mo-bridge en miniwakan tipi tom qa śunkakan tipi wan hena rurnaga. Wicaśta wan rurnagapi owicayakapi, nakun wanji kionni oyakapi. Ĥtanihan cagatipi wan qa heyake kaga tipi wan henaos tokaheya ide. Hanhepi iś śunkakan tipi qa śunkakan śahdogan hena rurnaga. Anpetu kin de ake ide qa miniwakan tipi tona qa caga tipi tona rurnaga.

MAKA YUGANPI KTA.

August 14 kinhan, Ĥewaktokta maka tawapi yuganpi kta Tonkanśina yuśtan. Maka okaśpe (150,000) kektopawinge opawinge sanpa kektopawinge wikcemna zaptan henakeca.

Nakun Pine Ridge qa Rosebud Owakpamni henaos yuganpi kta. Maka ośpe (450,000) kektopawinge opawinge tom sanpa kektopawinge wikcemna zaptan henakeca.

KO PAĤTAPI.

Lebanon, Ohio. June 29, ehan Carl Wuffel, waniyetu topa, woju ti wan James Kiefer eciyapi, cinsa rtanikiye kin aguyapi kaśda unkan oparte kin wanji hokśina kin ko parta, tuka wanyakapi śni, wabosda ehdepi kin e wanyakapi. Oparte wanji tke e amdeze kta unkan mahen on, tuka kiksuye śni wanna anpetu hankeya wanka hehan iyeyapi.

Miniawicakaśtanpi.
Fort Totten.

May 7, Mary Margaret, March 8, 1911 en tonpi, Michael Oyhdeśka qa Cecilia Sherman cunwintkupi.

May 7, Mary Rose, Nov. 10, 1910 en tonpi, Tatankarina qa Frances Peoples cunwintkupi.

May 22, Charles, April 27 en tonpi, Peter Makato qa Helen Hinastowin cincapi.

June 1, Inez, March 29 en tonpi Rupert Dunn qa Frances Cankutopawin cunwintkupi.

June 2, Silas Edward, May 6 en tonpi, Gabriel Gourd qa Philomena Waanatan cincapi.

Jerome Four Kings, waniyetu 21, Śunkakanduta qa Cankumazawin cinhintkupi.

June 8, Mary Jane, May 29 en tonpi, Henry Buisson qa Inger Bergh cunwintkupi.

June 18, Michael, May 30 en tonpi, John Smith qa Celina Coming Cloud cincapi.

June 25, David Gilbert, June 20 en tonpi, Alfred qa Rose Dubois cincapi.

July 2, John, June 26 en tonpi, Joseph Matohi qa Emma Hinjaha cincapi.

WAKANKICIYUZAPI.

Fort Totten.

June 19, Anthony Hopkins qa Rosalie Bear wakankiciyuzapi.

Jun 19, Joseph Twohearts qa Margaret McKay wakankiciyuzapi.

WICAĤA.

Fort Totten, N. D.

May 8, Josephine, waniyetu 21, Wanyagmani qa Pejihutawin cunwintkupi.

May 15, Annie Washington, waniyetu 16, Tateyuhamani qa Ĥantemazawin cunwintkupi.

May 21, Alfred Jackson, waniyetu 4, Joseph Jackson qa Nancy Omaniwin cincapi.

June 15, Catharine, waniyetu 4, Simon Court qa Harriett Provencal cunwintkupi.

NORTH DAKOTA
MAZASKA AWANYAKA
WANJINA.

July 5, from Cannon Ball, by Claude K. Spotted \$10.00
Wanna mazaska denakeca unyuhapi \$604.78

HOLY ROSARY MISSION,
Pine Ridge, S. D.
June 26, 1911.

OMNICIYE TANKA WOMNAYE.

Flat Bottle Omnicie.

Nata Witko \$4.55

Cheyenne River Omnicie.

Hattie Fills The Pipe. 2 00

Levi Mountain Sheep 2 00

St. Peter's Church Omnicie.

F. Flying hawk 5 00

Porcupine, St. Paul's Church.

Mrs. Fr. Crow 7 00

Agnes Mousseau 5 61

Mouth of Porcupine Omnicie.

Chas. Jones 10 00

Annie Gibbons 7 00

Medicine Root Omnicie.

Moses Brokenleg 50

Corn Creek Omnicie.

Wm. Brown 5 00

Red Willow 3 50

Wanna ataya \$369.91

Cantewaśteya nape ciyuzapi.

FR. HENRY, S. J.

MANDERSON, S. D.

June 11, 1911.

Eyanpaha.

St. Agnes omnicie kin lehanl lila tanyan śkanpi, na heon blaotanin kta wacin. Lecala Bishop S. D. wawanklaka onkitawapi Wounded Knee St. Peter church el hi na lila pilaunkiyapi. Bishop hi kin itokab oyasin ekta etipi June 15 hehan na 16 June el Biśhop hiwo kin kośkalakataob itkob ekta ipi na tohanl ki-yela u hehanl St. Joseph na St. Mary's kin wapaha kluha najinpi, omnicie tipi etanhan na tohanyan okihipi hebanyan. Ho hecel Bishop u na wicitokab hinajin; hecel wicaśa wanji wopila eyin he Frank Galligo he na hecena Bishop oyate kin wicaya-waśte kin ecel olowan 22 he ahiyayapi na Bishop wokoyake kiċun na hinapa na tipi wakan etkiya ya, hecel oyasin lila wiyu-

skinpi na ecel oyasin tanyan tipi wakan timaheliyotankapi hecena wocekiye econpi na kluśtan na hehanl Bishop wowahokonkiya na hecel eya: Wakantanka taakicita heoncapi uncinpi ehan-tanś woope hena tanyan unyuhapi kta iyececa, na wakanśica lila unkizapi kta iyececa keya, na miniawicakaśtanpi he eceela on wicaśa ni kte cin keya. Tka nakun wicoran hena unyuhapi kta iyececa keya. Ho hecetu na yuśtan el wanna wicayusutapi wicaqu, wicaśa winyan ko 26 hena-kecapi. Hehanl tona Yatkeśni opapi cinpi hena wicakiciyūśtan, lena epi.

John J. Mesteth Jr. John Lone Goose. Wm. C. Face. Annie B. Elk. Louisa Redelik. Jennie C. Face. Mary Knee. Mrs. Big Turnip.

Mitakuyepi ito, wocekiye ounpapi kin hena tanyan wicoran el ounpapi kta iyececa, na omnicie el ounpapi kin hena tawicoran kiċunyan unśkanpi kta iyececa. Na ho kin ecela unśkanpi kta iyececa śni. Ho hecel on Bishop hi na wowahokonkiye unqupi kin hena tanyan unyuhapi kta iyececa, hena unkiksuyapi kta iyececa.

Cantewaśteya nape ciyuzapi.

Nitakolapi

JOHN J. MESTETH JR.,

BUZZARD BASIN

Allen, S. D. June 5, 1911.

Mitakolapi.

Pine Ridge congress unyuhapi kte kin heon church members na ikluwicaka na ceśkikan koyaka lila otapi kta. Ho tka tokśa congress ikluśtanpi kin ake wakanśica iyuha wayaka wicayuzin kte, na iye tokel cin ecel woilakwicayin kte. Wipe yuha oinyankapi kte na jaja yapa oinyankapi kte. Heon hecel epin kta. United States Flag he tuweni kul eonpin kte śni ca akicita awanklakapi na nakun Christ Taokolakiciye kin tuweni wakanśica kin el eknaka kta oki-hi śni. Heon mitakuyepi, ablezapo. Wicaśa etanhan inicagapi kin he kiksuyapo, na maka akan yaonpi icunhan owotanla onpo; hecel wiconi ekta nakun owotanla yaonpi kta. Maka woope kin kluha najin wacinpo, na wuwapi wakan kin nakun.

Śinasapa owancaya yaonpi kin iyuha nape ciyuzapi.

Nitakolapi

JAMES MOUSSEAU.

PINE RIDGE, S. D.

June 11, 1911.

Dear Eyanpaha.

Tohinni Sinasapa okolakiciye tawotanin el woklake šni waon, tka e ohinniyan micante etan Wanikiya unkitawapi he Tayecišipi kin maka akan ope nion qon hehan taku tona owicakiyaka heci hena micante mahel ewaknaka kin na ohinniyan iblukansa, tuka taku wan oitancan-yan kin, he okolakiciye St. Peter el akage kin he iblukcan sa. Yuncan wicoiye wan lececa Wanikiya unkitawapi kin he St. Peter ekiya: "Peter he niye,; in-yan kin le akan Okolakiciye mitawa kin wakagin kta, na wakanšica tatiyopa kin he yujuju okihi kte šni; marpiya wokiconze iyorloke kin he cicu kta na taku maka akan yaškaše kin he marpiya ekta kaškapi kta, na taku maka akan yakiyuške kin he marpiya ekta kiyuškapi kta."

Ho mitakuyepi. Wanikiya St. Peter wicoiye wan ekiye kin he taku kapi buwo? Wicoiye lecel yanke cin he tuwa tawa huwo? Ate, Iyotan wašaka marpiya ekta yanke cin he tawicoiye. Wicoiye tona Ate Wakantanka maka oyate unqonpi kin ohan tawicoiye ounye kin hena wakan na nion. Wicoiye nion kin heca; tohinni keša Wakantanka tawicoiye kin henala kta okihi šni, na wicaša tuweni Wakantanka tawicoiye kin yutakuni kta okihi šni. Taku Wakantanka kage na inš tawicoiye eya naron unqonpi kin hena tohan maka na marpiya kin yankeša hehan wicaša akan- tula nion na ŋapi kin ko Wakan- tanka tawokage na tawicoiye wakan kin naron unqunpi na wanunyakapi kta. Tuwa Wakantanka tawokage na inš tawicoiye kin wanji etan iye towaša- ke on yutakuni šni wacin na inš iye tawacin tawowašake on Wakantanka tawicoiye kin etanhan oinapeya ayutokecaya kar wacin kin he iye tancan na nagi tawa kin ikangkiyin na kluteca kta, heon etanhan mitakuyepi, Wakantanka itokeca wanice kin on tawicoran. tawokage, tawicoiye kapojela iounkičilepi kte sni yelo. Wakantanka tawicoran, na tawokage, tawicoiye, ota tka wanji ni kapojela šni, tuka taku tke kla šni, caničipawega unkitawapi kin unkičinp na Wanikiya unki- kitawapi ihakap reyab iyaye šni tawicoran, tawokage, na tawicoiye kin unkopapi ehantans tohan

unŋapi kin taku iwahounyanpi kin unkičupi kta, na woniwašte (paradise) el unkičipi na hel owi- hanke wanil wakanwaštepi na ogligle wakan kin ope Wakan- tanka ite kin wanyank unqonpi na unkiyuškinpi kta. Ho mita- kuyepi, Wanikiya unkitawepi St. Peter okolakiciye akan kicage kin he uncantepi on wicaunlapi kta; Pope eya Sinasapa Oklola- kiciye el itancan tanka yankapi kin hena St. Peter tohe kin ostan yankapi. Na St. Peter tokel Wanikiya wowašake qu heci he St. Peter te on hehan wowašake qupi kin iyakna te šni tka hetan tohe Wanikiya Pope Itancan tanka yankapi kin hena St. Peter tokel wowašake qupi heci he iye- han unman Pope ostanpi kin he- na wowašake yuhapi. Ca nakun Wanikiya St. Peter wowašake qu kin he ni on ca tohinni wo- wašake kin he henala kte šni, e keša nakun wicaša wakan, Bišh- ops, Archbishops, Cardinals na Deacons w'cunyahapi kin hena wahošiyapi kin oranpi kin okna unpi na hena Wakantanka tawo- wašake ikoyagyanpi, heon ito wowašake yuhapi šni kewicun- kinpi kte šni, tka hena wahoši- yapi etanhanpi na Wakantanka tawicašapi onpi kin on wicawica- unlapi kta. Hena untancanpi na unnagipi kin niyanpi cinpi na on lila iyotiyekiya awowaši ecaun- qonpi, heon etanhan uncantepi ataya on ohinapeya waštewicun- lakapi, na ito icipawer owicaun- katanpi kte šni, wicunkašakša- kapi kte šni, na inš wapepeka tešlag wicunkiyapi kte šni, na iwicaunrarapi atawicašošapi kte šni; tka tewicunrilapi na wašte- wicaunlakaapi na ošpaye wanji- la yuhapi kte rcin kin he unki- yuškinpi na kawitakuwapi cinke šni keš unkiyecinka witayela on wauncinpi kta. Hecel econqunpi ehantans iyokipi wicunyanpi na sanpa bliheliya unnagipi on he awowaši econ okihi kta, na le- na ecela iyokipi wicunyanpi kte šni, tka isanpa nakun tuwa ma- koce oyate kin ataya ošpaye wan onšilapi kta cin qon he lila iyo- kipi unyanpi kta. Ho inš mita- kuyepi, lena lepin kta iyemaceca šni tka; Oglala oyanke el itima- hel tona nicante on Wanikiya ta- okolakiciye wan ičicage on el oyocipapi na iyuškinyan el ka- witaya yaonpi on hena iciciyu- škinpi na on sanpa mitakuyepi bliheičiyapi na Wanikiya taoko- lakiciye kin akna irpeyapi sni

ye eya nu se lena micante etan- han ohinapeya miye tokel taku awableze on hecel le waklaotanin yelo. Tka kolawicaonyanpi eya ope ošpaye wanonšilapi kta yun- kan, locinpi šni na toki hankeya lol wašte yutahanpi kin iwatu- kapi eša yelaka na inš ope ošpa- ye wanjila unqonpi kin hankeya awauntukape laka. Wanikiya ošpeye wanjila unyuhapi on i a- kna irpeunyanpi na lehanyank iyayapi kin hena ekta awicawe- ciblezin na cante mašicelo.

April 23, 1911 hehan wicincala wašte wan maka kin letanhan unyan iyayelo, wocekiye on mi- yeksuyapi kta wacin.

Oyasin micante on nape ciyu- zapi, Nitakolapi

JOSEPH MATOPA.

FARM SCHOOL,

Fort Yates, N. D.

June 19, 1911.

Mitakolapi.

Eya June wi kin le el 4 qon hehan wikoškalaka wašte tiwahe wan etanhan unyan wica- yaye. Canke lila cantešicapi, na unkiš tona Wakantanka kin el wicaunlapi kin hena owasin lila canteunšicapi; cin wicanagi wan tukte el yin kte kinhan he slol- unyanpi šni, canke heon hecetu welo. Tka eya wikoškalaka kin lila tanyan Sinasapa Wocekiye kinhan okna škan, na wanna lila wayazan kinhan ecunhan wicaša wakan kin kico, na wanna ŋin kte rei na heon Yutapi-wakan kta cin, heon wicaša-wakan kici wai nahan wikoškalaka kin yuo- nihanyan Yutapi-wakan na islaya wakan icu, nahan cantewasteya anpetu tona rpayelo. Tka anpe- tu wakan kin el rtayetuz maza- škanškan 6 qon he ŋelo. Eya lila waceunkiciciyapi hantanhanš ecana Wakantanka ti kin el wo- ehan kin wangla nion kte na iyuškinyan Wakantanka ece on kta. Wikoškalaka kin wani- yetu 18. Wikošalaka wašte le wocekiye on unyeksuyapi kta

June 14, hehan Jerome G. Many-dogs ŋelo; waniyetu 66.

Angela Takes-the-shield Aber- deen ekta patapi na June 23 el ŋelo, waniyetu 43. Canke woce- kiye kin ogna lila unkeyapi kta wašteka wakiyelo. Hecel Wa- kantanka kici iyokipiya on ktelo.

Whenever I say my prayers I shall think of the poor souls in purgatory. Good bye.

JOE L. PRETENDS.

Catechist.

WICACEJI WAN OWEWAKAN- KANSA (ITONSNISA).

Owewakankanpi sa (itonpi šni sa) kin he maka owancaya woi- štece. Owewakankanpisa kin Wakantanka etkiya nakun iyotan woištece na heon owewakankan- pi kin awicablezapi na he wico- ran kin wartelapi šni kta. Wa- kantanka etkiya na wicaša etkiya nonpin wicaša owewakankansa kin šicelapi kta.

Wicaša oie owotanla kin oyate kin yuonihanpi kin he woyuoni- kan tanka rca. Jesus Nathaniel etkiya u yuncan keciya: "Wan- yakapo. Israelite kin le taku wo- eye kta šniyan nice." Yuncan wicaša wan tuwe keceyaš lecerci oie owotanla on yuonihanpi kin, sanpa taku wašte cin pica he? Wicaša wan owotanla ecee wa- eye ehantans wowacinye rca. Taku eye qon he wowicake yela- kaš wacinye pica na oie kin on wowakta rca. Wicaša oie owo- tanla kin he taku eye cin hena cante eciyatanhan ece lakaš wo- wicake. Wicaša wan lecerci wo- wicake on ocaštonke ehantans he caje ihankeya wašte rca wan yuha. Oie owotanla kin heon tuweni gnaya okihi šni. Taku eye kin hena hecetu rca ece; oie on tuwe keceyaš wacinyapi oki- hipi.

Ho tka lehanl wicaša wan oie owotanla qon he unman eciya- tanhan inš wicaša wan owewa- kankan sa ca on. Owewakankan on oyate kin wicagnaye sa na na- kakun iye iyatayela ke eša iči- gnaye sa on tuweni, nakun iye qeyas, wacinye šni. Iye oie on lila hukuciyela igluza. Taku eye tuweni wicala šni. Wicaša wan lecerci owewakankan sa kin he ihankeya wicacaje šica yuha, na wicaša hececa qon ee wicaša kin kokipapi.

Owewakankanpi sa kin heon wicacaje iglušicapi. Incin tuwe owewakankan sa kin he nakun taku owotanla econ okihi šni he- on, oie inš oran ekta qeyas. Tu- we wan lecerci owewakankan sa na iyašlal yapi ehantans tako- mni nakun tohanl wowicake eye keš ceŋonglapi ecee. Heyapi sa "tuwe owewakankan sa kin wan- cala slolwaye kin he inonpa wi- cawala kte šni."

Tuwe owewakankansa kin iye toie on nakun wakipasa. Wica- gnayin kta kecin keš iye ičigna- yan.

Wicaša wan otonwahe el i na han okiyapi cin on wicagnayan cin na huwegahan keya oglaka. Heyin na canku oomani ogna yahan yunkan ognahela našlutin na hu pawega. Tona le ikokam owicakiyake qon hena heyapi. "Tokinš huniweganhan on oniciyapi yacin sece qon unyagnayanpi. Tuwa slolnye šni kin tokeša oniciyin kta." Tkaš tuweni okiye šni. Le wicaša kin Wakan-tanka naron šni kecin na on oyate wicagnayan cin tka ehaas toie on wewartani wan wokakije ahinrpaye—waičirtani.

Hokšila wan tarca šunkala owanyakin na oyate wicagnayan tka taku wan on wicagnaye qon he ehaas hecetu hingla tka tuweni gnaye šni iye išnala waakipa. Lena lecekce ecetu kin Wakantanka tanyan slolye lakaš—yuatanin sa hececa kin oyate kin wanyakapi na slolyapi kta on. "Wowicake wan maka namahel iyeyapi ešaš akeš inajin kta." Wakaatanka taku ke eša slolye lakaš wicaša etkiya taku ota ašlalyela wicakiyutanin. Wowicake šni on wicacaje yušicapi kin hena lye tanyan slolya. Owewakankanpi on wicaša wan aiapina awayušan ičipila eša tokata anpetu wan el Wakantanka yuašlatin kta. Ehanni wicaša waštešte ota wowicake šni on wicaktepi na hena wicayukakijapi tkaš "tokša Wakantanka ecela waoslolya ca hecela wacin wakiya" awacinpi on kakiš wicayapi eša iyowin-yanpi.

Owewakankanpi kin he woope kicaksapi. Owehanhanan owe-wakankanpi kin he keyaš hecetu šni. Tona ob unqonpi kin hena tanyan iyokipiya ob unqonpi kta uncinpi ehantans owehanhanan owewakankanpi untagapi kte šni—wicoie wiconkicagapi kte šni. Tuwe wan tanyan okola unyanpi keunkecinpi na wicoie untagapi ehantans okinaš unkičignayanpi kta na on iyokipi šni unkičiyapi kta, Heon owehanhan owewakankanpi kin he reyab naunjinpi kta.

Ehanni oyate qeya onpi kin taku wanjigji oštešeya woope yuhapi na on taku ecetu šni kin hena on el etonwanpi. Tuwe owewakankan sa on oyate kin el ocaštonyan on na on wokaške on el etonwappi kta canna lila kakišwicayapi. Hehan tuwe owewakankan on mazaska rca wan iyecel narma mazaska iwicagnaye kage qon he iyecel yawapi.

Mazaska wan heca rce šni tka iyecel kagapi na on wicagnayanpi na woiyawa on wayuhapi kte rcin on heconpi qon he tuwe hecon iyašlalyapi kin woope suta rca on el etowanpi. Le woope lehantu kayeš lila woilagyapi. Mazaska rca qon he tona on iya-wapi keeša woikope šni—kagi šni wiopeyapi okihipi. Tka mazaska wan heca rce šni tka iwicagnaye on kagapi na woilagyapi kta kecinpi qon he woikope ka—tuwe mazaska hececa el iko-yak ičiye kin cantešicin kta. Wicaša owotanla waeye qon he toie kin he mazaska rca wan woikope šni qon he iyecelya wowacinye. Wicaša wan owewakankan sa qon he iwicagnaye mazaska wan woikope qon he iyececa.

Ehanni wicaša wan Pamphilus eciyapi ca lila owewakankanpi tuweni ktela šni. Wicaša kin oyate kin lila wartelapi šni. Ta tkaš wicašayatapi Emperor Claudius, Pamphilus tancan kin wicarapi etanhan yurlok wicaši na šunka na taku tačeca yutesa qon hena yutapi kta on wicaqu wicaši, na tawicu na cinca kin—oyanke tokanl karab iyewicayapi. Le lila oyate el owewakankansa on waoškiške ota kage lakaš hecakiconpi.

Akeš hehan akicita wan owewakankan sa on waoškiškeya canke yacopi na Persia el wicašayatapi kin, King Artaxerxes iye iyatayela wokaške qu. Ceji kin akanl yamni kiya masiyokatan karlokapi kta yušan. Lece-rci owewakankan sa qon he ehanni yukakijapi. Tka lehantu kin owewakankanpi kin anpetu šni. Le wokaške qeya owewakankan wan on yukakijapi woope kin hecena qeš toketu kta huwo? Tka Waayata wan Jeremias eciyapi kin heya: "Ceji kin hecel glaonšepi yelakaš neon owewakankanpi." Taku keceyaš woeye wan on wowicaša šni, woaie na wokamna el woilagyapi ehantans hena owewakankanpi on wicoran iyoptyapi heca. Lehanl tuwe keceyaš taku kamna kta cin naceca tka tuwe owotanla ogna wai-gramna kin he imnayerci wayuha kta. Tta tuwe wowicake šni on wowicaša šni wakamna ehantans he wamanon iyececa. Ehanni Caesarius wicašayatapi qon hehan wicaša nom mazopiye yuhapi, yunkan anpetu wan el onakičrtakapi na wakamnapi kin he el owewakankanpi on wowicaša šni ikicigmunpi. Canke wicaki-

ciyuowotanpi. Tanyan wakanapi tka ehaas sanpa jica cinpi on owewakankanpi wicoran onpi owicakiciyakapi; yunkan wakanapi kta on he wicoran iyoptyapi keyapi na takomni el wowicaša šni ecela on samsam awakamnapi qon he ayušanpi kin wakamnapi šni na lila onši hinglapi kta keyapi tka "owotanla ece taku wiopeyayapi kin okiwanjila iyaglawapi kin lila oyate kin el niupi kta tka wicayagnayanpi sa on nape wicayayapi," ewicakiyapi. Canke akiblezapi na he ogna econpi. Yunkan oyate inšeya awicablezapi na taku owotanla woiyawa ece on wakamnapi owicakarnigapi canke el ecelayin na wopetonpi. Le woowotanla on tanyan wakamnapi.

Ehanni wicašayatapi wan Naaman ranranpi woyazan ececa. Eliseus, Waayata kin, he kuwa na asniya. Naaman asniyapi on Eliseus wojica on kicicajuju kta keya, tka wicala šni. Le heye kin hehan Eliseustawowaši wan. Giezi eciyapi ca el najin na naron. Canke Naaman kingle, yunkan Giezi heyin. Le wokajuju wan Eliseus qnpi kta tka wicala šni kin he ito miye e ošan iwacuyanke," ecin na wancak ihakam etapa—iyaye šni hanna wowaši nom ihakam u wicaši canke ihakam yapi. Wanna Naaman iye ca he otapapi kin slokiya canke ableza yunkan Eliseus tawowaši qon eca u canke yuonihanyan tacarpagmiyanpi etanhan gliopsica na itkokipa.

Naaman heya: "Taku on yau huwo?"

Giezi heye: "Eliseus u maši, Mount Ephraim eciyatahan cinca nom le upi kin hena hipi ca mazaska woqin (talents) wanjigji na oigluze nom nom wicayaqu kta."

Naaman conala wicaqu kte con aičište ce kin, na "wancak mazaska woqin nom nom na oigluze nom nom wicaqu kta iyonicipi kin he ogna ecamon kta." Canke Giezi iyokipiye rcin iyowinyan. Giezi wanna kecin. Lila jica on taku tona on iyokipiya on kta qon awacin. Taku tona qupi qon hena narma. Tuweni slolye šni, tuweni oyakin kte šni kecin. Ungnahanla Eliseus iyunga, toki i na taku agli na tukte el gnake qon he iyunge qeyaš lila anakirma. Canke Eliseus hececa qeyaš iyašlala ayin na heciya: "Le oweniwakankan kin he on wokakije el nini kta. Hanranpi kin he niye na nicinca ko ob tohan-

yan yani kin inikoyakin kta."

Tuwe owewakankan canna hecerci wokakije qeš lehanl wokakije kin heon pejuta wicaša kin ozikizi šni le woyazan kin ecela kuwa hanpi kta tka.

PROTESTANT WAN WOWAPI WAKAN EN WOAHTANI PAJUJUPI KIN OYAKA.

Šinasapa kin woartani pajuju wowašake yuha. Šinasapa woartani ohdake kin heciya ecee, "Woartani cicipajuju kta." Hecen ake iš Protestants kin woartani ohdakapi eca, wicaša wakan kin heya ecee. "Wakantanka woartani nicipajuju." Protestant mazopiye yuha wan nina wayazanka, unkan heca wicaša wan woartani kicipajuju kta kecin on kico. Hecen eya wartanisa heca keičiya. "Wakantanka woartani nicipajuju." Tuka wicaša wayazanke kin iyokipi šni.

"Woartani miyecipajuju kte wacin. Wowapi Wakan kin en hecen unyawapi: Tona woartani wicayecipajuju kin hena wicakicipajuju." Heban wicaša wakan kin woartani pajuju kta wowašake yuhe šni keya. Hehan kinhdeya, qa Šinasapa wicaša wakan wan kico, qa woartani pajuju kta wowašake yuha hecinhan iwanga. Unkan "haw," eya. Unkan Šinasapa Wocekiye kin opeyapi kta da, qa te šni itokam woartani owasin ohdaka.

TOKEN WAON QON DEHAN HE IYEMACECE ŠNI.

Tona ihdutokcapi qa woartani kipajinpi kta cinpi kinhan sutaya najinpi hta. Koška nom yakonpisa qa sakim wartanipisa. Unkan unman woartani ayušan qa tehan unmanna wankiciyake šni yakonpi. Unkan iyun wanu wankiciyakapi, tuka unman woartani ayušan qon he unman kin wanyanka šni kons isakim etoptya iyaya. Unkan unman kin heya: "Tokeca iyemayakiye šni he? he miye do," eya. "Tuka wicaša wan sdonyaye qon he wanna miye šni yedo, dehan wiconi tokeca iwacu ce," eya. Hecen ena najin qa kici kidede wōhdaka yanke kinhan ake woartani en aye kta tuka.

Hecen tuwe kici yaunpi eca woartani en yaipi qa ecanonpi ecee sdoayayapi kin yureyayapo. De iyece kin anpetu ska kin hena on ojuna.

SUPPLEMENT TO THE 'EYANPAHA.'

JULY 15, 1911.

BRITTON, S. D.
June 14, 1911.

Rev. Father Jerome.

Dear Rev. Father.

Our Mission took place at the appointed time from the 4th to the 11th of June inclusive and was quite a success. Two Indian Catechists were on the ground a week in advance of Rev. Father Westropp and did good work. A number of marriages were fixed up, some fallen away were brought to a sober sense of duty and 31 converts were made. So I wish you would ask the Indians to unite in thanks giving to God for the very special blessings He has bestowed upon us during the Mission.

I shall try to be with you with some of my Indians the 14th of July please God.

Yours sincerely in Xto.

REV. E. M. LOFTUS.

LETTERS FROM
THE SCHOOL-CHILDREN AT
THE MARTIN KENEL
SCHOOL, FT. YATES, N. D.

June 6, 1911.

Dear Father Jerome.

I attend school here and I am in the Fourth Grade; my lessons are Arithmetic, History, Geography and Language. We are just through with our examination and take our every day work again.

A girl from here died with consumption, but before she died she was converted into a christian and made her first Holy Communion, she was taken to the hospital at Fort Yates and she died there. She was eleven years old. My letter is short but my time is up now, so I will bring my letter to an end.

Yours truly

EDWARD LEAN ELK.

June 2, 1911.

Dear Father Jerome.

I will write a few lines to you again this year. This is the second time I write to you.

One of the girls died about two months ago. She died with consumption. Before she was taken from here to the hospital, she received holy Communion at our

church and then she was taken to the hospital at Fort Yates. There she died a happy death. She was taken from here Feb. 13, and died March 27th.

Might girls and four boys received their first Communion this year. The Indians are going to have a new meeting house this year; it is nearly finished now.

This is all I can tell you that I know of. So I will now close,

Yours truly

JACOB WHITEBULL.

June 6, 1911.

Dear Father Jerome.

I will drop you a few lines this afternoon. This is my first letter and to let you know how everybody is getting along.

All the children are getting along fine nowadays and hope to see everybody's letter in the paper. We had a ball game on Tuesday and won the game, and before we had won three games and lost one.

There were boys and girls received their first holy Communion on May 21st. I hope to see my letter in the paper. I will close, with best wishes.

So good by

Yours truly

JOHN SPOTTED BIRD.

June 6, 1911.

Dear Father Jerome,

I am going to write you a letter and tell you about a few things that happened sometime ago. A few months ago there was a little girl by the name of Mary Passby. She was about ten years of age. Mary got sick and she had consumption. She had been wanting to join our Church for a long while. So shortly afterwards she became a Catholic. She made her first Communion Feb. 20th. But Mary could not stay here any longer. So they took her to the hospital the next day after her first Communion. Mary did not live long after that. But she died a very happy death.

A few weeks ago eight girls and four boys made their first holy Communion. They all felt happy on that day.

Well I must now close with best wishes, hoping these few lines will interest you.

I am yours truly

ELIZABETH BEARKING.

June 6, 1911.

Rev. Father Jerome.

Last year the children of our school wrote a few letters, and are going to write a few more, to let you know the changes. We are all through with our planting.

We have all our buildings painted and so it looks a little better.

The first Communion class received holy Communion on the 21st of May.

Mary Passby, a member of our school, who was about 11 years old joined the Catholic Church last winter. She took sick shortly after she made her first Communion, and was sent to the hospital at Fort Yates, N. D. where she died of consumption.

We had a funeral of one of our members yesterday, Lucy Kingman, who also died of consumption.

Grand River school has broken up, been abandoned and the children are out for their vacation.

In about twenty more days and we go for our vacation.

Will close with best wishes,

Respectfully

FRANK LECOMPTE.

June 2, 1911.

Dear Father Jerome.

I am going to write and tell you how we are getting along at school.

I am glad to say that we did not have much sickness.

But there was a girl who died some time ago in March. She died soon after her first Communion. The Sisters at Fort Yates took care of her until her last moments. The sisters told one of our teachers that Mary Passby, the sick girl, had a happy death.

May 21, four boys and eight girls made their first Communion.

I will now close, wishing you good health. Yours respectfully

BEN DEFENDER.

June 6, 1911.

Dear Father Jerome.

I am attending the Martin Kenel School, I am not a school girl, that is I am not an Indian girl, but I am attending this school because my father is Principle of this school. I am a good Catholic. I received First Holy Communion March 23, 1911. I am eleven years old. I receive Holy Communion every First Friday of the month. I am going to be confirmed the 20th of June. I never had a chance to be confirmed before. But there will be confirmation at Ft. Yates on the 20th, so I will be confirmed. I will take the name Clotilda.

The children go walking every night if they have time, and the girls get their work done. Sometimes they go and gather flowers for the church: sometimes they go to see the ball game or go down to a pond about a mile. Every Saturday evening they go to the store. I have no more news, so I will close my letter, sending my best regards to you Father.

Yours truly

ELIZABETH MULLALLY,

June 2, 1911,

Dear Father Jerome.

I have written you a discription of our school last year, and was very glad to see my letter printed in the papers, and this year I will write a few more things about our school.

There were two girls here who where about ten or eleven years of age, and converted into the Catholic Church. One of them had consumption, she made her first Communion February 13th and was taken to the hospital at Fort Yates, where she died shortly afterwards March 27th.

On the 21st of May eight little girls and four boys made their first communion, one of those a convert, made her first communion with this class too.

I will close with best wishes.

Yours truly

MARTINA L. HAND.

MARTIN KENEL SCHOOL.

June 6, 1911,

Dear Father Jerome.

I am going to write to you about a few new things of our church and school.

During this last year we had two or three new converts to the Catholic Church. Especially one little girl that was at this school not very long ago, but after a long illness of consumption, she had to be taken to the hospital at Fort Yates. Before leaving here she made her first Communion. The sister who took care of her in her last few days said she never saw anyone feel so happy as Mary did when she was going to die.

The other Sunday eight little girls and four little boys received Holy Communion for the first time, and one of those little girls was a new convert too.

Well, that is all I can tell you for this time.

With best wishes to you.

Yours truly

CELIA GREYBEAR.

A SAD STORY OF A MARRIAGE OUTSIDE THE CHURCH.

The following story was related by the Rev. D. Hickey, pastor of St. Joseph's Church, Dayton, Ohio:—

There was something unusually sad about the first death that occurred this year in our parish. The greatest anxiety of every Catholic when death approaches is to receive the last sacraments; even when a member dies far away from home, half the bitterness of death fades away from the hearts of his family when they learn that he had a priest before the end came, and that he had been prepared for his last journey. After death, no consolation is sweeter than the privilege of bringing the body reverently to church, there to have the requiem chanted over it, and afterwards of placing it in consecrated soil, there to wait the summons of the angel's trumpet. Now this particular death was lacking both of these consoling elements; the last sacraments were not administered, the remains were not brought to the church, they were not interred in hallowed ground. We have no desire to wound unnecessarily, and we mention this case only

because it carries with it a warning to some of our young people. Early last year a young man and a lady called upon one of the priests of this church and handed in their names to be called out. In the course of the conversation with the young man, the priest found him poorly instructed in his religion, possibly through no fault of his own, and volunteered to give him proper instructions at such time as he could find it convenient to come. The very next day they sent word to the priest that he need not call them out, went to a Protestant minister of this city and were married. Needless to add that the young man came for no instructions. Marrying in this way, both parties incurred the sentence of excommunication from the Church from which no priest in the diocese could absolve them save the Archbishop. Surely a wretched way to begin married life—to cut one's self off from the Church, and to enter life's most serious responsibility unaided by God's saving grace. Excommunicated they were by their own choice, excommunicated they remained of their own free will, and excommunicated she died by the judgement of God. Not even the approach of the most trying and critical period of a woman's existence, roused her to a sense of the danger to her soul, nor stirred within her a desire to seek absolution from this dread punishment. A child was born, soon the mother sank, in her death-agony someone sent a messenger who came breathless to the priest's residence. Hurriedly he started forth, anxious to lift the excommunication, for with the approach of death even this extraordinary faculty is vested in him by the Church. Ere he reached the house she was removed from his jurisdiction, death had reached her before the priest. She had died in a state of excommunication; there was to be no Christian burial for her; for the first time in the career of the present pastor, he was obliged to deny the bereaved family the right of bringing her body to the church and of interring it in the Calvary's sacred ground. It was a painful duty his sympathies were with the bereaved family and are yet, but there was no alternative. She had chosen her lot

and relentless death had sealed that choice beyond recall. There may be silly young women and rash young men who think lightly of being married outside of the Church. If such there be, we have only one question to ask them—would you like to put yourselves in the place of this poor unfortunate?

Feast of SS. Peter

and Paul, Apostles.

Peter, formerly called Simon, was a son of Jonas, of Bethsaida, in Galilee, and a brother of Andrew, by whom he was brought to Christ. Who at once changed his name and called him Peter. When soon after, Jesus said to both of them on the Sea of Tiberias. "Follow me, and I will make you fishers of men." they both left their nets and followed Him.

From this time forward Jesus was constantly giving him particular proofs of His love. From the ship of Peter. He taught the thronging multitude, and to him He promised that on him, as upon a rock, He would build His Church, against which the gates of hell should not prevail. Our Lord took Peter with Him at the raising of Jairus' daughter from the death; at His own transfiguration on Mount Thabor, at the beginning of His passion in the Garden of Gethsemani. To him He promised the keys of the kingdom of heaven; for him He specially prayed that his faith might not fail; and him He commanded to strengthen his brethren. After His resurrection He appeared particularly to Peter, and three times commanded him to feed His flock. But Peter had, above all the other apostles, made himself worthy of this pre-eminence by his living faith, his humility, his love, and his zeal for the honor of Jesus; for he it was who before the other apostles, made the confession. "Thou art Christ, the Son of the living God."

After he had received the Holy Ghost, full of courage, he confessed Christ crucified, and preached Him in Pontus, Galatia, Cappadocia, Ionia, and Bithynia. At Jerusalem he was once already condemned to death; but was set free by an angel. In

the year 54 he went to Rome, whence, after a nine years residence, he was banished, with many other Christians. Upon returning thither again he was confined in the Meretine prison, and finally, on June 29, in the year A. D. 67, under the Emperor Nero, he was crucified, his head, by his own desire, hung downwards, because he thought himself unworthy to die like Christ.

Paul, before his conversion called Saul, was of the tribe of Benjamin, a native of Tarsus in Cilicia, and a pupil of Gamaliel. Full of zeal for the law, he bitterly opposed the Christians. As he was traveling to Damascus to persecute them he was, on the way converted by Christ. How indefatigably he thenceforward worked in the vineyard of the Lord, and what dangers and persecutions he underwent, no pen can describe. It is most incredible with what zeal and perseverance he preached Christ, in chains and fetters, in hunger and thirst, and untold times at the peril of his life. And yet he was so humble that he counted himself the least of the apostles and always praised God that He had thought him worthy to suffer for His name. After he had at last fought a good fight, and finished his course—having everywhere zealously preached the Gospel, and still more zealously practised it—he received the crown of justice (ii. Tim. iv. 6.) The Emperor Nero caused him to be beheaded on the same day that Peter was crucified.

PERFECTION.

He then, is perfect who does his work of the day perfectly, and we need not go beyond this to seek perfection. You need not go out of the round of the day. I insist on this because I think it will simplify our views, and fix our exertions on a definite aim.

If you ask me what you are to do in order to be perfect. I say, first—do not lie in bed beyond the due time of rising; give your first thoughts to God; make a good visit to the Blessed Sacrament; say the Angelus devoutly; eat and drink to God's glory; say the Rosary well; be recollected; keep out bad thoughts; make your evening meditation well; examine yourself daily; go to bed in good time, and you are already perfect.—Cardinal Newan.